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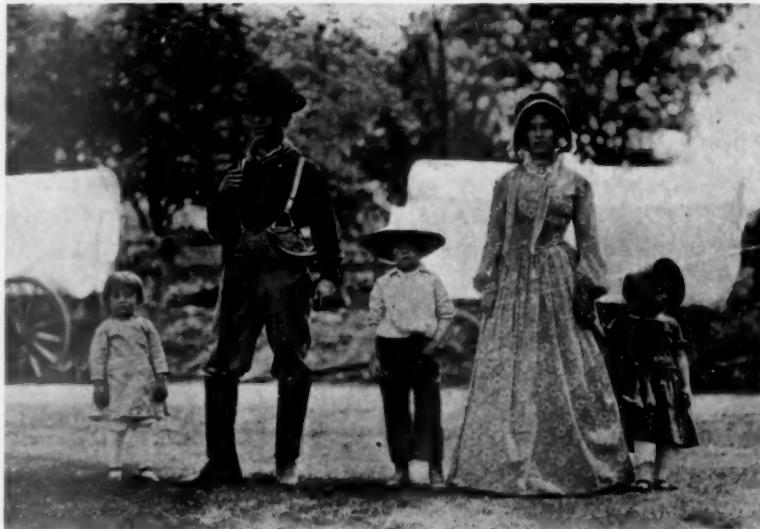
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The Playground

Pageants and Festivals



THE RIPON PAGEANT—SETTLERS OF THE WEST

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To promote normal wholesome play and public recreation

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AN HISTORICAL PAGEANT IN A SMALL COLLEGE TOWN

J. F. TAINTOR

Ripon, Wisconsin

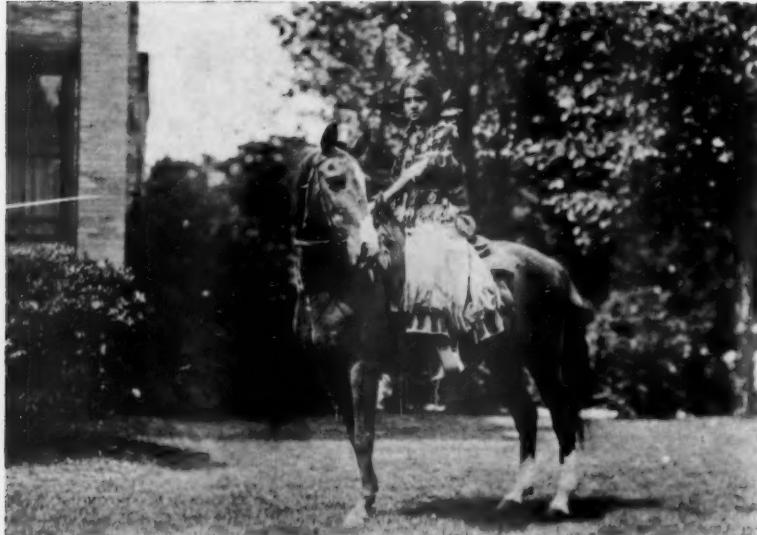
A successful historical pageant, representing chiefly local history, was given at Ripon, Wisconsin, on June 14, 1910. Ripon is a college town of about 4,000 people. Except that it has some unusual historic material there is nothing to promise success in such an undertaking that hundreds of other towns of like size do not possess. What was done at Ripon, therefore, may be of interest to other towns that are considering any sort of celebration. It is, of course, not necessary that the pageant deal with local history.

The scene of the pageant was a natural amphitheater in a corner of the college campus which is partly cut off from public observation; the stage was the greensward; the setting, or background, was that which nature had provided. There was no stage machinery; everything was in the open. The nearer college buildings afforded abundant room for a meeting place for the different groups of actors, or, if need be, for dressing rooms. As a rule, however, the actors came to the grounds in the costumes in which they were to appear and made little use of the buildings. At different places behind the scenes cardboard signs indicated the spot at which each group was to meet, and the approximate hour when it would be called for. Consequently there was no confusion, and no necessity for megaphones or other devices to call the groups together. It is an interesting fact, that so far as can be ascertained, only one actor out of the five hundred appeared too late to enter with the rest.

In presenting the scenes, it is probable that that which contributed most largely to success was the action, or movement. Not only did the scenes themselves demand action, but they followed each other with the commendable exactness of moving pictures, so that the interest of the spectator was kept constantly on the alert. There were no changes between scenes. The pageant was planned to occupy three hours, and closed exactly three hours after the leader of the orchestra gave the signal for the first piece of music.



THE RIPON PAGEANT—THE INDIANS IN THE TIME OF NICOLET
AND MARQUETTE



THE RIPON PAGEANT—THE INDIAN GIRL THAT SAVED LA TOUR

AN HISTORICAL PAGEANT

The first scene may be taken as typical in illustration of the action. As the opening music of the orchestra ceased, a group of Indians gathered in a camp, which had been prepared. They arranged themselves naturally, the women preparing to engage in appropriate occupations. Into the midst of the group there came a swift Indian runner who announced the approach of the paleface, Jean Nicolet. The chief in response sent messengers to escort the stranger into his presence, and at the same time appointed other runners to invite the chiefs from neighboring camps. Nicolet, arrayed in the fantastic fashion which his imagination had led him to adopt, then drew near. The firing of his pistols frightened the women and children, who fled in dismay, only to return during the process of treaty making, drawn by their curiosity. In the meantime the other chiefs had arrived. The ceremonies were completed, and after a wild dance by the Indians, all passed from the stage.

Before this group had wholly disappeared a second company of Indians entered and took possession of a camp on the opposite side of the field. They were scarcely settled before the camp abandoned by Nicolet was entered by another band of Indians. The stage was therefore at once ready for the second scene, "The Coming of Marquette and of Joliet." This continuity of action called forth repeated words of approval from the spectators.

The third scene of this first episode presented a typical incident of the pioneer life of the early days. La Tour, an adventuresome Frenchman who was traveling through the country, fell in with a band of hostile Indians. He succeeded in disposing of several of his enemies but was finally driven into an abandoned fort. Here he maintained a stout fight until the fort was set on fire, when he rushed forth into the hands of the savages. After binding him and tying him to a tree, they began a mad dance of torture, the braves circling wildly about. One or two dashed toward the prisoner and imbedded the blades of tomahawks in the tree beside his pallid face. Suddenly, when this scene of horror was at its height, another troop of Indians, hitherto unseen by the tormentors of La Tour, was discovered to the left of the scene of torture where they were engaged in a war dance. Gradually the Indians about the prisoner moved toward this new object of attraction. One, however, a tall, handsome Indian maiden, lingered behind the rest. When she knew that she was not observed, she looked furtively at



THE RIPON PAGEANT—THE FIRST CAMP AT CERESCO



THE RIPON PAGEANT—THE EVENING OF THE FOURIERITES

AN HISTORICAL PAGEANT

the prisoner. As the Indians became more absorbed in the dance, she crept nearer and nearer the captive. Suddenly she raised her hands as if a new impulse had come to her. La Tour and the maiden looked at each other for a moment intently. Quickly she drew a knife and cut the thongs which bound him, and they moved cautiously but hurriedly away. When they had gone a short distance the Indians discovered what had happened and with a war whoop rushed in pursuit of them. The girl and the prisoner mounted horses which were hidden near by and galloped from the scene pursued by the Indians. All the Indians joined in the pursuit. After a little while a war whoop was heard faintly, as if coming from a distance.

The second part of the pageant began with a scene showing the coming of the Wisconsin Phalanx, a band of pioneers who attempted to build at Ceresco an ideal community. White-topped wagons, drawn by oxen and accompanied by nineteen men moved slowly into view. Gradually they approached the scene, the men looking about in search of a suitable place in which to make their encampment and to found their town. At length they came to Ceresco Valley and were immediately struck by the beauty of the spot. Some of the goods were unloaded, a tent was pitched, and the men set about preparations for the building of the Long House for their wives and children. These now appeared on the scene, and were welcomed with great joy. Gradually, as the happy greetings were taking place, the older members of the Phalanx moved into the background and young people came forward, the first scene dissolving quietly into the second. The succeeding scenes showed a rustic dance among the Fourierites at Ceresco and the founding of Ripon College.

The third part in like manner reproduced the meeting in the little school house on the night of March 20, 1854, which resulted in the organization and naming of the Republican party in Wisconsin. The rescue of Sherman M. Booth, an anti-slavery leader, pursued by United States marshals for the violation of the fugitive slave law, was the subject of the next scene, and the departure of the Ripon soldiers for the civil war in the final episode re-enacted closely the incidents of fifty years ago. One speech, presenting the college with a flag by the soldiers, was the same speech, and was made by the same man, Colonel G. W. Carter, who originally

AN HISTORICAL PAGEANT

made the presentation. The brief epilogue consisted of a tableau of the crowning of the college graduate, and the welcoming of the soldiers from the Spanish war by the veterans of the civil war.

In making up for the first three scenes, which dealt with Indian life, reliance was placed almost wholly upon a professional costumer. The Indian maidens and children furnished their own costumes, but everything else for about fifty Indians and a half-score of Frenchmen, was brought by the costumer. This was, as a matter of fact, the largest single item of expense. For the other scenes, the clubs having them in charge, or the individual actors themselves, provided the costumes. In case any scene called for special expense, this was borne by the general treasury. For example, when the Colony of Fourierites who settled Ripon, first came, their household goods were brought in ox-carts. It is not easy, even in this western country to-day, to find a yoke of oxen. Diligent search, however, was rewarded, but to bring them to the campus cost a considerable sum of money, which was paid by the common treasury.

A serious difficulty for an out-of-door pageant in a climate where a burning sun or a drenching rain is possible in June, was found to be the seating and protecting of the spectators. The largest tent available was secured. The side walls were used to enclose such portions of the stage as were otherwise not cut off from the public, and the tent itself served as a canopy to cover the spectators. Inasmuch as conditions did not allow postponement on account of weather, a second emergency tent was provided (though not used) to shelter, if need be, a portion of the scene of action. The cost of the tents as an item of expense was second only to the cost of the costumes.

The rest of the seating arrangement was provided almost without expense. Heavy lumber, borrowed from the lumber yards, furnished material for a series of long platforms on the hillside. Each platform was broad enough for two rows of chairs, and was raised, as the hillside permitted, about eight inches above the preceding one. The seating capacity was therefore limited only by the supply of lumber and chairs. The lumber was returned next day, "without charge," so that the only expense of the "grand stand," aside from the tent, was that involved in the cartage of lumber and chairs.

AN HISTORICAL PAGEANT

The idea of this pageant was suggested by one who had seen the pageant at Oxford. It was taken up by a self-appointed committee, and at a specially called meeting of the City Commercial Club, was thoroughly discussed by the business men. This Club appointed a central committee of representative citizens, who selected the scenes to be presented and assigned them to various local clubs for the working out of details. It is important that there be some central authority who will have the whole scheme in mind, and who will see to it that the variety of tastes does not destroy the harmony of the whole.

After the proposition was well before the people and its success had become a matter of public concern, an attempt was made to insure against financial failure by a guarantee fund. There was little difficulty in securing pledges amounting to one thousand dollars, which under the most untoward conditions would have met any possible deficit. The pageant, however, was financially a success, and the committee instead of drawing upon the guarantee fund, still has a surplus in its treasury.

A NORMAL SCHOOL COMMENCEMENT

J. GEORGE BECHT

Principal Clarion State Normal School, Clarion, Pa.

In early June of 1905 a feature of the commencement festivities was a simple outdoor exercise in which about fifty girls took part. All of the students were dressed in white and those in the regular course wore sashes of their class colors. To the music of the orchestra, the group went through various evolutions outlining the class numbers '05, '06 and '07. In the closing drill, four little girls from the Model School, dressed in white, with purple and gold sashes, acting as pages, handed to the leaders strips of bunting which were to be used in the final figure. This was the spelling of C. S. N. S. and when the purple and gold bunting was dropped as the girls marched away, the outlined letters were clearly distinguishable on the grass. The effectiveness of this exercise, and the interest it aroused in the students of the school, and the spectators who had assembled from the town, suggested the possibility of working out through the Physical Department a pageant

A NORMAL SCHOOL COMMENCEMENT

or carnival which should become a feature of each year's commencement.

The following year the idea was carried out on a larger scale under the direction of Miss Anna B. Lilly, head of the Department of Physical Training, who has had marked success in giving the presentations an educational value, as well as making them pleasing and attractive demonstrations of physical and intellectual training.

FOLK DANCES

The program consisted of a series of folk dances presented by the different classes. Among them were the Danish "Dance of Greeting," the Russian "Varsonvienna," the Swedish "Weaving Dance," the Dutch "Quadrille," and the English "Maypole Wind-ing." Each group wore the costume suggestive of the folk it represented. The music appropriately selected, was of that quaint kind peculiar to the peoples of Northern Europe, and together with the costumes gave a very decided and effective representation of the old time dances in which these people took such delight on their festive occasions.

YE CARNIVAL OF YE COLONIAL DAYS

The demonstration of the commencement of 1907 had a setting of four parts. In the first, the junior class gave a realistic reproduction of Indian life. Around a wigwam which had been erected on the border of the campus strolled little bands of Indian men, women and children in appropriate costume. The girls were engaged in weaving baskets and stringing beads, while the braves engaged in their peculiar games and sports. In the midst of their arrow practice, the stage coach came upon the scene. The attack and repulse was a singularly effective representation which closed the event.

The middle class came next with a pantomimic reproduction of "Maud Müller." One group of girls played the part of the modest "Maud," and in simple costumes with their sunbonnets, rakes and shining tin cups were in marked contrast to the proud sisters, represented by another group who came gorgeously arrayed in elaborate costumes and carrying white parasols. The boys as "Judges" entered with stately dignity, clad in high silk hats and black frock coats, and carrying canes. They watched the "Mauds" as they

A NORMAL SCHOOL COMMENCEMENT

raked the hay and later received from them the proffered drink much to the disgust of the proud sisters.

The seniors' part in the pageant was "Spring Garlands by Ye Maydes and Gallants of Ye Olden Tymes." It consisted of old time colonial dances to stately music. Each one carried a garland of spring flowers which waving to and fro in time to music gave a most pleasing effect. The costumes of both "Maydes" and "Gallants" were typical of the full dress costume of colonial days.

The last event in this pageant was participated in by all the classes and the children of the Training School. It represented the passing of the Pageant Queen—the Queen typifying Spring. The coming of the queen was heralded by the Training School boys, dressed in appropriate costumes and carrying trumpets. Then, attended by her maids, came the queen, who ascended the throne. The seniors then advanced and crowned the queen. The middlers presented the scepter and made obeisance. The juniors bowed in adoration. The first primary children of the Training School as sunbonnet babies and overall boys then came forward and knelt in adoration. Finally, the Model School girls entertained the queen and her subjects with a roundel, placing at her feet the wreaths they had worn.

A PLANTATION HOLIDAY

Plantation life before the war was the theme of the 1908 pageant. A section of the campus was staked off as the cotton field, on the edge of which a cabin had been erected. After a hard day's work in the field, the "darkies" gamboled about the cabin and danced and played and sang while old time "fiddling" set their blood tingling and their feet prancing. On the mansion lawn old mammies frolicked with the white children. Then came the band of gypsies in their brilliant, gaudy gowns, who told fortunes and held a gypsy revelry around the camp fire where a big kettle swung over the smoking logs. Again came the darky folk, dancing the "Virginia Reel" and the old plantation dances. Now "de quality" appears—the ladies gowned in pure white and the gentlemen clad in black with red capes and red leggings. To these tea is served, after which the stately dames and soldierly gentlemen dance the minuet.

Then all assembled for the old time barn frolic. Here dame

A NORMAL SCHOOL COMMENCEMENT

and mammy, pickaninny and wee white child, rollicking gypsy and dignified gentleman, joined in dancing over the lawn, and made a medley of movement and color that was surpassing in beauty and effectiveness. The Training School children took the part of the pickaninnies; the juniors were the darky folk; the middlers represented the wild life of the wandering gypsies; and the seniors impersonated the "Quality." Their dignified manners, old fashioned bows and courtesies and graceful dancing gave a real touch of Southern gentility and chivalry to the afternoon pageant.

MERRIE ENGLAND

The pageant of 1909 had its setting in "Merrie" England, in the days when the Saxon contended with the Norman for lost supremacy, and Robin Hood and his band of outlaws were seeking to regain their rights. The scenes were adapted from Scott's "Ivanhoe."

The pageant opened with Cedric, the Saxon nobleman, at his evening meal. Among those at this meal were Lady Rowena and Ivanhoe in disguise. The Tournament at Ashby followed. The senior boys, as knights, came riding across the field on their chargers. Their costumes were typical of the times, and on their shields were emblazoned the insignia of heraldry. Ivanhoe vanquished his foes and won the privilege of selecting and crowning the Queen of Love and Beauty—Lady Rowena.

The juniors, representing the peasants of the time, gave an exhibition drill to the health of King John, seated in state as lord of the tournament. Following this was the storming of the castle of Torquilstone which, with the prisoners, was in possession of the friends of King John. King Richard's men, amid a storm of arrows, rescued the prisoners held in the castle. A drill signifying the exultation of the victorious besiegers concluded the scene.

The trial of Rebecca—the lovely Jewess, reproduced in detail another phase of the customs of the times, when a champion appeared and she was spared from death at the stake. Following the event came the bridal procession of knights, pages, bridesmaids, Prince Aymer, and lastly Ivanhoe and Rowena. Intermingled with these events were feats of archery, old English dances, special marches by the bridesmaids, and frequent combats by the knights. The aim in this pageant was to present as clearly as possible the

A NORMAL SCHOOL COMMENCEMENT

life, customs and costumes of the chivalric days when Prince John sought to usurp the throne in the absence in the Holy Land of his brother, King Richard.

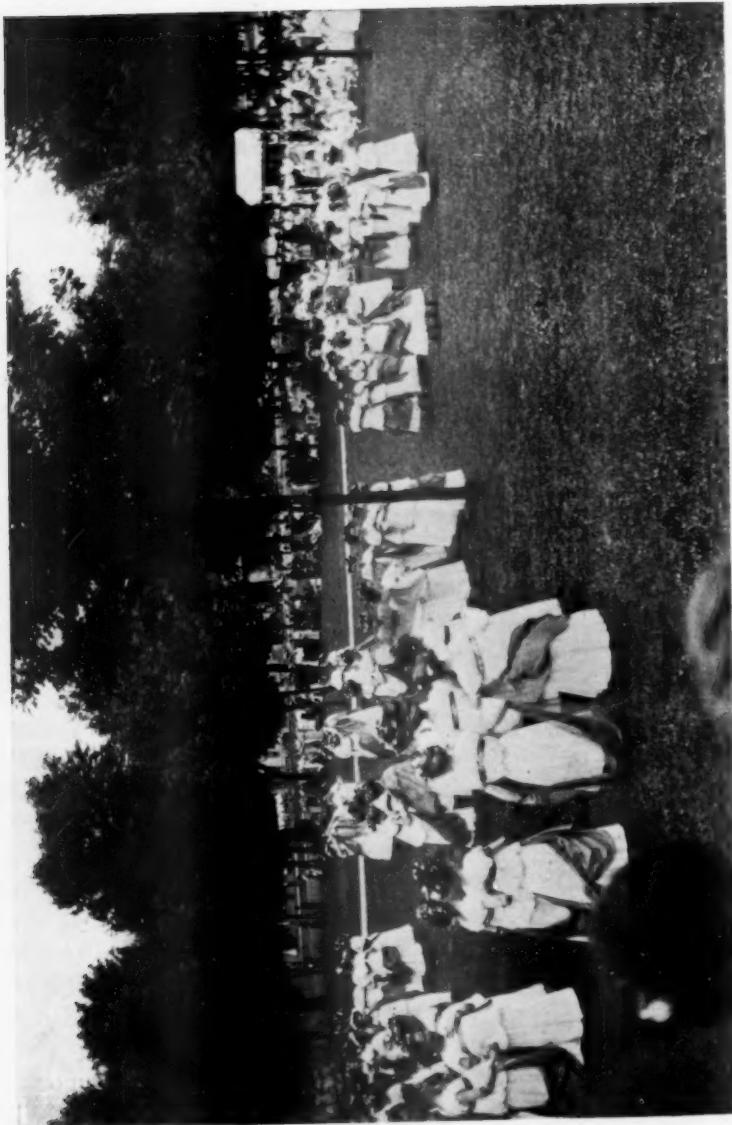
A ROMAN HOLIDAY

The scene of the pageant in 1910 represented a summer day in Rome during the fifth century. The emperor and his soldiers had just returned from a victorious campaign against the barbarians, and a holiday had been declared. The gaiety was at its height when suddenly the barbarians made an unexpected raid. The city had been left unguarded and the enemy had free access.

In the procession of the people, the children were represented by the Model School. Following these came the emperor, escorted by his guard of Roman citizens, represented by the middle year boys. The junior girls, in white and yellow, impersonated the rejoicing Roman girls. Their march concluded with a beautiful dance and a song of rejoicing. Their song over, they seated themselves in a great semicircle around the emperor's throne. The boys of the Training School, bearing the altar of vestal fire, concluded the first act of the pageant.

In the second act, the middle girls as the vestal virgins, surrounded the altar, worshipping the hearth goddess with dance and song. The entertainment of the emperor was concluded with a gladiatorial combat—a fencing match engaged in by the senior boys—and a dance by Roman maidens with tambourines, given by the senior girls. The dance was scarcely over when there came the onslaught of the Germanic tribes, represented by the junior boys. A drill with battle axes and lances followed, suggesting the attack and the final surrounding by the fierce invaders. To complete the historical significance of the pageant, which might fairly be considered suggestive of the fall of Rome, the final act was a series of folk dances belonging to the nations of Europe that grew up when Rome was no longer mistress of the world. The children of the Training School impersonated the Hungarian, French, Russian and Bohemian peoples.

The splendid influences these pageants have had upon the school and the community can scarcely be over-estimated. While only an incident in the work of the Physical Department, they have served to arouse greater interest in that work. Except during a



Clarion State Normal School

ROMAN GIRLS REJOICING

A NORMAL SCHOOL COMMENCEMENT

few weeks prior to the presentation, no time was taken from the regular class work of the Department's activities. Their educational value lay in the fact that students were urged to familiarize themselves with the customs, manners, costumes and history of the times they were to represent. This was done in brief lectures and through suggested readings.

Plans for the costumes and paraphernalia were indicated by the head of the Training Department but each student prepared his own outfit. Much of this was done in connection with the Manual Training Department, thus correlating the activities of these two important departments of the school. Though apparently elaborate, each student's outfit has been very inexpensive. Rarely has it cost any student more than sixty cents and in many cases the expense has fallen as low as twenty-four cents. No professional talent has been used and no costumes hired. These pageants have been entirely a school product.

A PAGEANT AT KNOXVILLE, TENNESSEE

On Saturday, October 8th, the day after the visit of Colonel Roosevelt to the Appalachian Exposition held at Knoxville, a company of one thousand school children and university students gave an historical pageant depicting the winning of the West. In a parade about the lake, six hundred school children, appropriately costumed represented the flora and fauna, the agricultural, forestry, milling, mining and mineral resources of the Appalachian region of our country. High school and university students presented an historical pageant, "The Winning of the West." After making the detour of the lake the entire cavalcade crossed the picturesque bridge in front of the University buildings, proceeding to the promontory where various scenes were presented, with appropriate dances. Thousands of people assembled to witness the spectacle. The work of the pageant was in charge of Mari Ruef Hofer.

THE AMENIA FIELD DAY

MRS. J. E. SPINGARN

New York City

Many village boys find it difficult to amuse themselves because they have not been developed and strengthened by healthy rivalry in games and sports. Wherever you go in the country baseball is the king of games, and nowhere more so than in our part of the world,—the extreme edge of Dutchess County in New York, close up to the Connecticut border. During the summer the whole town turns out on Saturdays to watch the game between Amenia and some neighboring team. These teams are made up partly of professionals and partly of amateurs. But although there are plenty of boys in the crowd (don't suppose a single urchin in Amenia stays away) they are of course merely spectators. They might as well have no arms or legs, no brawn or muscle, only eyes with which to see and minds with which to grasp the fact that this game that they are watching is the greatest of all games. Why not interest them in other games? Why not broaden their horizon of sport and play? And so the Amenia Field Day was conceived. That was how it started, but like all ideas it grew until it became a social movement of the entire neighborhood for miles around. Amenia's local pride was aroused. The churches helped valiantly. The Catholic Church lent its big tent, large enough to hold a thousand people. Here the mothers and children sat and listened to the musicians. Not content with doing this, Father Lavelle on the Sunday previous urged his parishioners to attend, and hired barges to carry his boys and girls to and from the field. The two protestant churches were also deeply interested, and one of them put up a booth at which refreshments were sold for the benefit of the church. In fact, all the townspeople showed the greatest interest. All shops were closed, and, what was quite without precedent, the laundry shut down at noon. In order to get this concession the men had started work at three in the morning. The spirit of "no pay—all help" was present everywhere. The storekeepers caught it and some of them contributed their help in unobvious but most useful ways. The local furniture dealer,

THE AMENIA FIELD DAY

for example, gave us the free use of twenty chairs for the band. All who had automobiles placed them at the disposal of the transportation committee, and the farmers who owned carriages were equally generous. The New York Central was persuaded to take an interest in the day and to advertise it in its various stations along the line. But by far the largest part of the three or four thousand people present came in their own rigs. They streamed in from everywhere. It was a general holiday apparently, for everyone wore a holiday look. The games were to start at one o'clock, but at ten in the morning people began to arrive. Those who came early brought lunch along and picnicked in the field,—a most beautiful field of twenty-five acres, in the cup of wooded hills, with the Weebatuck river flowing beside it. In one corner our men and horses had made a very good running track two hundred and twenty yards long, and here all the athletic events took place.

A thousand copies of the program had been struck off,—far too many, we thought, for a first venture like this, but too few, as it happily turned out. At the foot of the list of events came the names of the various committees, and under this was appended this declaration:

"Many other towns have field days, but Amenia is one of the first towns in this state to invite the whole countryside to a day's pleasure and recreation without admission fees or any other charges. Here are a few of our principles:

1. You have got to make the country attractive socially if you want to keep the young folks on the farms.
2. There's a good deal of work in the country, but most of our boys and girls have forgotten how to play.
3. Baseball is a splendid game, but it isn't the only one. Every healthy boy should be interested in at least half a dozen others. Don't merely watch others play games,—play them yourself!

Tell your friends about it, and come again next year!

N. B. The grounds are entrusted to the care and courtesy of the public. Please do not injure fences, trees, crops, etc."

These principles show the ideals for which the Amenia Field Day stands, as contrasted with other field days and county fairs,—healthy, clean fun, absolutely free to all,—no vulgar side shows or horse racing, no fakirs, no gamblers. Some day we hope to make it approach still more closely to the ideal county

THE AMENIA FIELD DAY

fair of Dean Bailey's dreams,—the co-operative county fair where the farmer can find instruction as well as entertainment. Little need be added to make such a county fair out of this field day,—some exhibitions of country produce and live-stock, women's needlework, games and amusements for the old as well as for the young, and lectures for all.

The second annual Field Day will be held at Amenia on August 19, 1911, and all readers of *THE PLAYGROUND* who care to see the sports on that day will be cordially welcome.

REPORT OF COMMITTEE ON FESTIVALS*

The average pleasure seeker in the city finds his satisfaction in the theater, the vaudeville, the moving picture show, supplementing these usually by the restaurant and the grill for eating and drinking between acts and after the performance; in the country he finds his pleasure in the Great White City, the Luna Park,—simply an extended dime museum in which at every stage he must pay before or after taking, and where eating and drinking is indulged in at every turn. In considering these facts we come easily to an understanding of the reasons why the tastes of the children, and of the public, have been vitiated to such an extent that the longing for accentuated pleasures makes it difficult for those who wish to plan and carry out true festivals. Standards also have been changed in order to compete with commercialism in its devastation of public morality. The Committee on Festivals found such a chaotic condition existing with regard to festivals that it became necessary, in order to prepare this report, to learn what holidays various communities were celebrating, how they were being celebrated, and what help would be most acceptable. To this end nearly a thousand questionnaires were sent out. These were

* Report given at Fourth Annual Congress of Playground Association of America, June 10, 1910.

Committee.—E. S. Martin, Columbus, O., chairman; Mary Bosler, New York City; Elizabeth Burchenal, New York City; Percival Chubb, New York City; George H. Cooper, Pittsfield, Mass.; Caroline Crawford, New York City; H. D. W. English, Pittsburgh, Pa.; D. B. Gamble, Cincinnati, O.; Edward T. Hartman, Boston, Mass.; Mari R. Hofer, New York City; Alida Lattimore, Rochester, N. Y.; Henry B. F. Macfarland, Washington, D. C.; Jean Martin, New York City; Mrs. Edwin F. Moulton, Warren, O.; James M. Ropes, Albany, N. Y.; Lincoln E. Rowley, East Orange, N. J.; Myron T. Scudder, Ph. D., New Brunswick, N. J.; Mrs. Vladimir Simkhowitch, New York City; Winfred J. Smith, Rochester, N. Y.; Seth T. Stewart, LL.D., Brooklyn, N. Y.

REPORT OF COMMITTEE ON FESTIVALS

intended to bring, not only information as to the days celebrated, but descriptions of the method of celebration, the relative importance of the holiday from the standpoint of the several cities, how universally the people celebrated them, which celebration was most successful in securing public recreation and in developing community spirit, and the part taken in them by the children. Not only were these facts needed, but we wanted as a foundation practical suggestions and information, based on past experiences in the celebration of our national holidays, as to what would be of most benefit to the various communities,—suggestions which would help the Playground Association of America to prepare at an early date such material as would be usable by the organizations which must be responsible for the introduction of intelligent, vitalized and sane celebrations, preserving the spirit and aim of the particular occasion.

It is the opinion of the committee that wise direction of the activities of these great festival days is necessary that they may teach the lesson intended. Your committee is impressed with the desire on the part of a great number of communities to change May day from its tendency toward a moving day back to the joyous festival as known to history, song and story, associating it with festivals, flowers, processions of happy children and trips to the spring woods. The desire is strong for a serious Decoration Day, a day of commemoration rather than one of sport and commercialism. Everyone wishes to see July Fourth teach the significance of loyalty and liberty in these United States in a sane and safe way. Labor day should be an American play day for all the people. Workingmen of all types and political belief might well work to this end. It is the occasion upon which they should refuse to allow the political idea of any one party to dominate. It comes at the logical time for playgrounds to provide recreation and might well become the day of our summer sessions for holding an annual play festival.

Thanksgiving should be made to serve the purpose for which the day was set aside, that of giving thanks. May Day, Independence Day and Labor Day seem to be the festival days most closely connected with our playground work, but the other festivals, many of them very significant, must be considered, as the public recreation work now being carried on in many of

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our cities is only the beginning of a great movement which will continue the year round.

QUESTIONS

The following questions were asked of about a thousand people representing playground workers, school authorities, civic commissions, park commissions, women's clubs, and city authorities. Over three hundred replies were received, 33 ordinances, governing the sale and use of explosives, 67 programs, 45 clippings and descriptions, and 109 pictures of the work accomplished.

Question 1—Which of the national holidays, New Year's, May Day, Decoration Day, Independence Day, Labor Day, Thanksgiving, and Christmas, do the people of your city celebrate as a body? The replies indicated definitely that the Fourth of July was the most universally celebrated by the people, and the holiday which we must first consider. Nine-tenths of all replies related almost entirely to that one day. Labor Day, Decoration Day, Thanksgiving, Christmas and New Year's followed in the order named, New Year's being observed but little and May Day being unknown by many as a festival day.

Question 2—Indicate any other occasions that are celebrated in a public way in your locality. The answers indicated to the committee that many communities had their own local celebration often highly developed, compared with the national holidays. For instance, Salt Lake City has its Pioneer Day; Niles, Ohio, its McKinley Day; New England its Columbus Day; Indiana its Indiana Day; the South its Confederate Decoration Day; Oakland, California, Admission Day; Syracuse, New York, its Kanoona Carnaval; Pasadena, California, its Rose Festival at New Year's time; San Francisco its Portola Festival; while in New York City, Chatham Square has its Home Coming. Many cities and country communities celebrate Old Settlers Day and Old Home Week, in many cases carrying out programs of historic and social interest. From the various programs received, these communities seem to have a clearer idea of the purpose of these local celebrations than the people do of the purpose of the great national holidays which they celebrate.

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Question 3—What celebration do you consider most successful in providing wholesome recreation and in developing community spirit? Replies indicated that little thought had been given to this phase of the question, except, incidentally, through the efforts of commercialism. Public recreation is provided by private enterprise for private gain. The community idea is conspicuous by its absence in our celebrations. This, however, is not true with regard to all, as some replies indicated that commercial organizations and others are becoming interested in the public recreation movement and not simply for gain.

Question 4—What part do the children have in the celebration of the day indicated? Answers to question 4 pointed out the fact that not only has the child been left out in the planning of cities and country, but in the planning of our future citizenship. Exercises of an indifferent nature are often held in our public schools on the day before the holiday, conducted by overworked and underpaid teachers whose desire is to close up school and get away for a little recreation at the earliest possible moment,—recreation which is deserved and which these great holidays should provide, if properly celebrated. Many of the replies suggest a lack of intelligent appreciation of the occasion to be celebrated. Many, in speaking of the Fourth of July and its possibilities, frankly admit that they want to know how to celebrate in order to vitalize the community with the spirit of patriotism, peace and progress which will help to show to those who come from foreign lands the significance of our American liberty.

Question 5—What ordinances are there in your city relating to celebrations, particularly the use of explosives? (Please enclose a copy of such ordinance.) This question relates especially to Independence Day celebrations. Copies of ordinances from the 33 cities reported may be had by requesting them from the office of the association.

Question 6—What suggestions have you to make, based upon your experience in past celebrations? Requests came from over two hundred cities for help in formulating ordinances and programmes that would meet with popular approval. This question brought out much comment on the present celebration of

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our Independence Day. It appears, in going over this literature from cities interested, that the tendency is in the direction of preventive measures and very little of a constructive nature or in the way of substituting something that is desirable for what is not. Springfield, Massachusetts and Washington are examples of what the average American community can do. They have established rather rigid regulations in regard to the sale of fire-crackers, as well as the hours of firing them, and in regard to the use of blank cartridges. The ordinances are included in this report and a description of their celebrations are also included. The Springfield celebration is described by Edward T. Hartman, of the Massachusetts Civic League, and the Washington celebration by Henry B. F. Macfarland, formerly a commissioner of the District of Columbia. From H. D. W. English, president of the Pittsburgh Civic Committee, comes the following suggestion: "Let us emphasize the Fourth of July with all it means by inviting in cities like Pittsburgh, New York and Chicago each one of the many nationalities represented to contribute some native dance or custom to make up the proper celebration of the natal day of their adopted country. We can most easily instill love for the adopted country by recognizing the love which must be inherent in every new citizen for the fatherland. Processions illustrative of the several nations all under our flag, with all their native coloring, would be a real enjoyment to them as well as illuminating to us and would do away with the noise of our Fourth which must seem absolutely ridiculous to a simple folk such as most of them are. Some such celebration ending with some ceremonies where all the national participants should be received, welcomed and the several national colors blended with those of the Stars and Stripes, would not only be striking but suggestive to every man, woman and child. Those unable to speak our language would yet understand."

The City Federation of Women's Clubs of Ottumwa, Iowa, through its president, suggested a state dinner, which was held in that city. Tables were trimmed to represent states by pennants and other characteristic decorations. The Buckeye State had a wreath of buckeye, Iowa as a centerpiece, a toy wagon loaded with coal and smutty faced miners. Corn, wheat, flowers, souvenir cards, were on others. Each guest sat at the table

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bearing the name of the state in which he was born. This broke up all formality. At each table some one made a short address. Flags decorated the room; patriotic and plantation songs were sung.

The superintendent of schools of Oshkosh, Wisconsin, writes: "I believe the Playground Association can best further this work by sending out to the heads of the schools circular material concerning playground work, also seeing that playground work is made prominent in all teachers' association meetings. My observation is that more progress has been made in our state through the programs of the meetings of the various teachers' associations than in any other way."

Miss Alida Lattimore of Rochester writes: "I would suggest that we should seriously consider devoting our national holidays, not only the Fourth of July, to efforts to incorporate into a larger citizenship those 'who have come over in a later boat than we.' In Boston they have a New Voters' Day, with impressive speeches for the benefit of those newly naturalized. We make far too little of the means at our disposal to educate our near voters as to the duties soon to become theirs. We should have what would correspond to a confirmation class. With brass bands, marchings, fireworks in the evening, we should make our new voters feel that we have taken them into an honorable brotherhood with the city as a father. As it is, we leave the opportunity with the ward politicians, so that most of our naturalized citizens become such with no standard shown them of a possible American manhood. The Daughters of the American Revolution might like to take up the subject, but it should come from the municipality. In Rochester we might do it through our social centers. Cities having such might well take up this matter. The county fair is another unmarked territory for festivals of various kinds."

Dr. Myron T. Scudder of New Brunswick, N. J., has admirably covered the subject of the festivals for the rural districts and his plan may well be studied by all wishing to organize such a festival.

Marquis Eaton, president of the Chicago Sane Fourth Association, says: "I am inclined to think that in every community small or large, a parade should be the central feature of the

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program, organized with a view not simply to get a lot of marchers in line, but to get an expression of patriotism. Every city combines a number of race elements and heretofore there has been no occasion when they could get together in a common expression of this nature. Where the means of the community permits floats of historic significance should be employed. At the head of the parade should be something expressive of our national idea. It should everywhere be possible to obtain marchers who would represent in costume the different periods in our national history. The number of marchers so in uniform would naturally depend upon the size of the community and the money available, but even the smaller communities could present marchers, who, by their costuming would convey a visual impression of our national development. Not only should attention be paid to the costuming, but there should be some floats representative of the different periods. If a more expensive display were not available, it should at least be possible to mount portraits of the leaders of the different periods and let them be borne in the procession by groups costumed in the manner distinctive of the particular time. After an expression of our national idea might properly come some representation of the particular state and its distinctive history and following that the particular community and its distinctive history. I regard, however, the racial representation as the most important feature, and I think any community will have its patriotism stimulated by having it brought home to them how many elements are embraced in their citizenship, and a small group representative of each carrying side by side the flag of this country and the flag of their native land would be most inspiring. If, in addition, some float indicative of a point of contact in our history and in their native history is shown, this would aid the spectacle; for example—the Hungarians representing Kossuth's reception in America. The lesson of the spectacle should make for peace and not for war, but the use of the United States troops and the National guard wherever available, is, in my opinion, wholly consistent with this idea. Properly interpreted their whole service is in behalf of peace. I have dwelt on the parade as the central feature, but accounts should be taken of other expressions of patriotism than that afforded

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by the parade. In the smaller cities there should be public meetings with patriotic addresses. (I do not favor the public meeting where the city is so great that no meeting place is large enough to accommodate the community. To break the public meeting up into sections would be to destroy the idea of unity which should be exercised throughout the program.) The smaller cities can also make more of the scheme of decorations than is possible in the larger cities. I believe the American flag should be the basis of the scheme and think people are in general accord that nothing else gives us the thrill afforded by groups of these flags. The music is an important element. The band should be engaged to play patriotic airs wherever people can be conveniently assembled. As this item will be a matter of contract expenses in most instances, I should put in each contract a provision carrying a forfeiture of all compensation if any music was played other than that contained in a list previously accepted by the committee in charge. Cheap music of the so-called popular type would do more harm than good. The smaller communities can have a system of competitive sport, participation in which should, in my judgment, be limited to minors. I believe that the evening celebration,—that is, the display of night fireworks,—should be under the control of responsible agencies or committees and are desirable, if not indispensable."

Many suggestions of only a sentence in length were received, such as the following:

"We resent the 'play by rule idea.' Only two were killed last celebration, one white boy and one negro. This city has a population of 9,000. I call your attention to the lack of appreciation of the value of a child's life. We must bend every energy to correct this sentiment."

"Provide programs for the assemblage of families with interesting play and pastimes on the Fourth of July, through which vent may be given to patriotic spirit."

"Dramatic productions and historic pageants should be provided."

"Anything that tends to bring the residents of the city together as a great family has untold value in the making of good citizenship. The obliterating of racial lines makes us the strongest co-workers in the building up of our citizenship."

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"Publish model ordinances."

"Do direct work with particular organizations in many cities."

"Urge every home to float the American flag."

"Suggest the part the public school should take and tell us how we shall hold the interest of the children between the closing of the schools and the Fourth of July."

"Make the celebration a civic celebration, rather than church and private affairs."

"Make the celebrations spontaneous rather than functional,"

Most of the suggestions were regarding the Fourth of July; a few added the red fire, which is usually considered quite necessary now in our celebrations. Besides the information gleaned from the material received, we have included in our report a few typical programs used on various occasions, showing constructive substitutes for the things prohibited,—suggestive programs for May Day, Independence Day and Labor Day prepared by experts in this work,—suggestions as to the organization; how to arouse interest; how to secure funds; preparation of the program and helps in carrying it out; a bibliography of books and magazine articles on the celebration of our national holidays; a recommendation that an opportunity be given for extensive study with a view of sending out information of educational value to communities interested.

These programs and helps will appear in "The Playground," the official magazine of the association, from time to time.

SUMMARY

Classification and standardization are two rather stern terms under which this material must be brought in order to make it of practical use. What are the *occasions* for festivals and how can we best use them? How can we define the festival to give it character and make it an emanation of the people instead of leaving it to the enterprise of a commercialized amusement company?

Children's Festivals for Playgrounds, Settlements, Public Schools and Sunday Schools

1. Romping Day, Free Play Recreation Day, for city children, held in different parks or playgrounds under supervision.

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2. Play festival, organized games, dances, and events previously prepared representing school and club work. Also the closing work of a playground season.
3. Seasonal festival, prepared as above, May Day, Arbor Day, Fourth of July, Harvest, Christmas, illustrated by folk dances, ceremonials, plays, tableaux, pantomimes.
4. Festival of Nations, for special occasions, Labor Day, Washington's Birthday and others, representing the customs, costumes, dances and games of different nationalities.
5. Masque of Fool Days, Hallowe'en, Ragamuffin Day, Election Day, April Fools Day. Let these be organized into exercises and fitting ceremonies which will give pleasure and remove the element of menace which they now present to the public.

Pageants for Older Children, High Schools, Colleges and Universities

1. Pageants drawn from history, Greek, Roman, English, etc., present day, city and state history worked out in processions, costumed and illustrated with appropriate action and dances.
2. Pageants drawn from literature, Chaucer, Shakespeare. American literature illustrated by tableaux, plays and dances, reviving the customs and costumes of the period they represent.
3. Out of door plays such as those to be incorporated into civic festivals, Hiawatha, Evangeline, Greek plays, Shakespeare and modern plays.

Festivals for Adults, for Recreation and for the Purpose of Raising the Standard of Public Entertainment

In connection with clubs, societies, civic organizations, school and Sunday school picnics, settlement outings, church socials and church societies. These celebrations usually take place in churches, schools or in saloon halls, gardens, picnic grounds, parks where there are public amusement, moving pictures, shows and drink. The neighborhood center of a municipal playground would supply this need, or spaces in public parks set aside for this purpose.

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Civic Festivals; Organized by Local Boards and Chambers of Commerce

For the celebrating of local anniversaries representing local history of village, town, county or city in simple pageants. Local or city history clubs may arrange program.

National Holidays. Other National and State Anniversaries and Memorials

1. Decoration Day, Thanksgiving and Christmas may be classed as home and community services of a serious and religious nature in which the communal interests are recognized.

2. Independence Day, Washington's Birthday, Decoration Day and Flag Day lend themselves to patriotic-military or peace society interpretations.

3. Labor Day stands at present for political or class interests. It presents unlimited opportunities for social interpretation in which the worker and his product may become unified. The guilds of the middle ages preserve for us games, dances and songs. These are supplying our folk dance programs of the present time with most valuable material. By means of floats and other illustrative material the processes of labor might easily be introduced in a Labor Day program. Manufacturers' exhibits, trade schools and mechanics' institutes could enliven their exhibitions with these industrial dances which the school children are so abundantly learning.

Festivals Unifying County and City

1. Independence Day may be called the common universal festival in which both city and county join alike.

2. County fairs can be made the occasion when the city visits the country. County fairs might be called the rural Labor Day.

3. Labor Day is the occasion when, as a rule, the country visits the city, as the city stands for manufacturing interests.

E. S. MARTIN, *Chairman.*

THE NEW PAGEANT

WILLIAM CHAUNCY LANGDON

New York City

So many and so varied have been the festive occasions in the last few years that have all alike taken to themselves the name of pageant, that the question What is a Pageant? inevitably arises. That it is at least somewhat dramatic, that it is spectacular, that it is given out-doors, and on the other hand that it is not a play in the regular dramatic sense, seem to be the chief notions of the new drama-form that are prevalent. Further, those who have been most active in pageantry and those who know most about it are the ones who are most diffident about formulating a definition. The fact is, the pageant is apparently a new force in inception; it is growing from the dramatic instincts of the people and like all things in the creative stage, cannot as yet be given final definition. Its outlines have not yet fully disclosed themselves.

Resort to the dictionary is of little help. The definitions found there are based upon the mediæval pageants, which were two storied scaffoldings on wheels, moved from place to place for the performance of spectacles and plays. The floats of our day are descended from these old pageants, but floats belong to the carnival, not to the prevailing form of pageant. This present activity is quite new and distinct. As will be seen, its most important feature was unknown in the mediæval pageant. If those who are boldly using the word for their dramatic and other festive celebrations were really familiar with the mediæval Lord Mayor's Pageants of London, if they had so studied and absorbed them as to be imbued with their spirit, there might be ground for tracing a dramatic genealogy. But it is very doubtful if in more than a few cases this is the fact. The use of the word, it would seem, is quite a matter of convenience, of resort in need to a word not at the present time pre-empted by general use. Really, however, in this widespread dramatic awakening several words are needed or at least an agreement as to the appropriate boundaries of several terms. Among these are the civic parade, out-door drama, masque, play festival, dance and flower festival, and carnival. In many instances these terms are not wholly satisfactory, and with natural unanimity

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THE DEERFIELD PAGEANT, MASSACHUSETTS (1910)—
THE DEPARTURE OF THE GRAIN CARTS BEFORE THE MASSACRE (1685)

the name-hunters have turned to the ancient and honorable, the fascinating and most picturesque name of Pageant.

Among all these joyous occasions certain ones seem to have staked their claim in such a convincing manner as to prevail upon us to yield them a right to the word, even if they can show a registered title of inheritance little if any better than that of the less successful claimants. Of these are many of the English Pageants, for instance those at Sherborne (1905), Warwick (1906), Bury St. Edmunds (1907), Dover (1908), Colchester and York (1909) and the Children's Pageant of Stepney (1909), of all which Louis N. Parker, the father of modern pageantry, was Master of Pageant; also the pageants at Oxford and St. Albans (1907), Chelsea (1908), Cardiff (1909) and Chester, and the Army Pageant (1910). Among the American pageants which have shown a convincing claim to the word are the Pageant of Education, Boston, the Tercentenary Celebration, Quebec, and the Founders' Week Pageant, Philadelphia (1908), the Pageant of the Renaissance, Chicago, the Pageant of Illinois, Evanston, and the Pageant of Westchester County, Bronxville, New York (1909), and the pageants at Ripon, Wisconsin, Deerfield, Massachusetts, Peter-

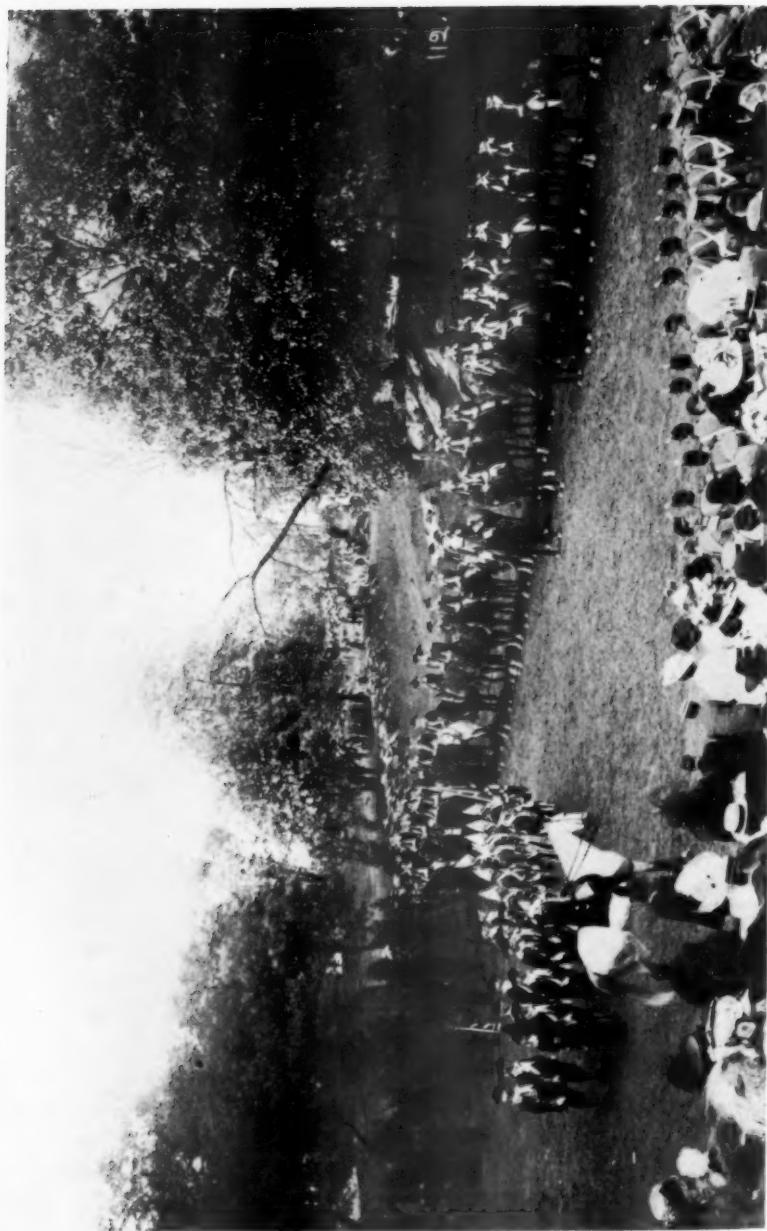
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borough, New Hampshire, and the Pageant of the Perfect City, Boston (1910).

A study of these pageants leads to a definition which emphasizes the distinctive essential of this present dramatic movement. The Pageant is a dramatic presentation of the history of a community or of the development of a phase of civilization given by the people themselves.

All the English pageants and most of the American pageants have been historical in character. The pageants that presented the development of a phase of civilization seem to be growing along the same lines; but they are thus far few in number and their distinctive characteristics have as yet only slightly suggested themselves. The historical pageant is the central type. In this the essential characteristics are clearly seen. These stand out boldly in comparison with the play of the regular drama. The regular drama presents the story of an individual human life, given usually by a comparatively few professional actors; the pageant presents the story of the life of a community given by the people of the community themselves. The place is the hero; and the development of the community is the plot. This is the reason why a pageant should be given out-doors. When given in-doors, the hero is debarred from the stage. A pageant should always be given in some location where the town whose history is being presented may always be in full view of the audience, dominating every component episode, and itself the source, the scene and the goal of all the events.

Free growth and great diversity of form are unquestionably before the pageant in its future development. But it seems clear that already we have one fixed point which can serve as the criterion of pageantry. This chief essential is that to be a pageant, the performance must be a drama of a community, a drama of the upbuilding of cities and towns, of states and of nations, a drama not of the individual man but of the human race.



THE PAGEANT OF WESTCHESTER COUNTY, BRONXVILLE, NEW YORK (1909)—
LORD HOWE BEFORE THE BATTLE OF WHITE PLAINS (1776)

THE NEW ENGLAND PLAYGROUND INSTITUTE

PENDLETON DUDLEY

Playground Association of America, New York City

"The aim of this Institute is to call not sinners but the righteous to repentance. The aim is not to convert people to the playground idea but to help those who are already carrying on playgrounds, or have made up their minds to do so, with definite suggestions as to methods."

This was the opening sentence of Joseph Lee's address Thursday evening, December 8th, at High School Hall, Holyoke. The occasion was the first session of the New England Playground Institute which lasted until Saturday night, December 10th.

The purpose of the Institute as thus outlined by President Lee was admirably carried out. Holyoke proved to be a splendid city for the work of the Institute. It is easily accessible and central with the result that eighty-two delegates came from twenty-four New England cities. Holyoke is a leading city in playground development and presented to the visiting specialists suggestions that will doubtless prove of value to other cities. One of the noticeable features was the cordial attitude of the citizens in Holyoke. They entered intelligently into the discussions, sought out the visitors for numerous kindly attentions, and in general made the Institute the uppermost matter in Holyoke. The sessions were authoritative, dignified, and of the utmost practical value. The news columns of the daily papers in Holyoke and Springfield were largely devoted to the story of the Institute; and the press associations by telegraph distributed briefer accounts to the more distant New England cities.

"What the Child Needs" was Joseph Lee's subject at the opening session. Mr. Lee pointed out that the law of growth was different at different ages but that there are some constant characteristics, and these he discussed at length.

Dr. John J. Cronin followed with the discussion of health problems that confront the playground leader. Said Dr. Cronin, "Our first message to you is: Do not harbor an exaggerated fear of microbes." Continuing he said, "The great value of the playground is its influence upon the health and growth of the child

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through the medium of the most natural and most attractive of all human activities—*play*. It would lead me too far to discuss in detail the value of unconscious physical training; of healthful occupation for mind and body; of the stimulus of association with other children of the same or similar age, upon the health of the children. There can be no two opinions on this subject in a gathering such as this."

The scene shifted Friday morning to the attractive public library hall with Howard Bradstreet, director of the Bureau of Recreation of the Park Department of New York City, as the first speaker. He was assigned the interesting subject of "A City Plan for Playgrounds and Public Recreation," which he used as an opportunity to outline many of the problems that confront the play leader at present. Avoiding hard and fast rules he pointed out various suggestive opportunities and possibilities. Lively and prolonged discussion followed.

George B. Markham, who is principal of a successful Public School Recreation Center in New York City, told the fascinating story of its operations. He, too, stimulated a spirit of discussion and there was a rapid cross fire of questions and answers at the close of his formal address.

The scene of activity shifted once again to another Holyoke department—Windsor Hall—with G. B. Affleck, of the Springfield Young Men's Christian Association Training School, as the initial speaker. The subject was "Playground Equipment," and in the hands of Mr. Affleck, who is engaged daily in some practical phase of playground activity, it was one of the most helpful discussions of the Institute.

Miss Ellen LeGarde, Director of Physical Training of the Public Schools of Providence, and a playground leader of distinction, closed the afternoon session, her subject being "Playground Activities for Children Under Ten Years of Age," illustrated by charts and specimens of young children's handiwork. She outlined a program which was successfully carried out last summer on the Holyoke playgrounds. Each of these addresses was followed by questions and general discussion.

Dr. J. H. McCurdy, another representative from the Springfield Training School, gave his ideas of playground activities. This likewise was an address of ways and means, as well as a chapter

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from the book of experience of a leader of playground leaders, and it too was followed with a rapid fire of questions and answers.

"The play interests of girls," said Miss Beulah Kennard, discussing the subject of playground activities for older girls, "change at about seven or eight years of age. They no longer have the simple joy in circle games. If these continue to be a dominant interest they are apt to acquire a sentimental character. An intense desire for activity develops. Running and romping games are natural expressions of the activity and competition as in racing, simple bean bag and ball games should be encouraged. Dramatic play attracts imaginative little girls at this age and they greatly enjoy pantomime or dramatized fairy stories. The games which are played by younger children need to be given greater significance and more dramatic detail. The imitation of adult life, such as playing house or store, becomes realistic. Constructive play becomes more practical. They wish to make doll's clothes which can be taken off and put on again. For lack of a better tool even the needle is utilized. A little girl of nine has recently joined three sewing clubs besides taking sewing in school. Curiosity games are popular. Riddles and conundrums, tricks, twisted words, and all sorts of fanciful turns of the imagination are noticeable. Between eight and eleven is a critical period and should be watched accordingly. Many little girls who are found in our playground fail to develop as they should. They lack imagination for normal growth and by the time they ought to be ready for the play activities of the adolescent period have almost lost the play instinct. Play leaders should devote a definite time each session to these little girls. They should be given some equipment not used by the younger children and above all should receive encouragement in their active social plays. At eleven or twelve another change takes place. The competition spirit gives place to co-operation. Motor play consists in the use of apparatus only. But playground interest centers in social games and dancing."

Arthur A. Carey, president of the Free Reading Room, Waltham, Mass., which, by the way, is one of the most helpful civic agencies in New England, told the story of boy and girl scouts. He brought along the paraphernalia utilized by the scout leaders and used them to illustrate his extremely interesting address.

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A large and expectant audience gathered at Windsor Hall Saturday afternoon. The program was one of demonstration under the direction of Miss Ellen LeGarde and a number of her assistants. Groups of Holyoke children were present and without hesitation or delay ran through a series of fascinating group games and folk dances. It was not only a beautiful spectacle but was a striking illustration of the results that may be worked out when an American city is willing to give a small amount of intelligent attention to the welfare of the children.

At the closing session Saturday night the district superintendent, Edward W. Stitt, of the New York Public Schools, offered practical suggestions regarding the use of school buildings for recreation centers. Following are a dozen or more suggestions made by Mr. Stitt:

1. All new school buildings should have the first (ground) floor constructed with high ceilings, so that the indoor yard or playground may be properly equipped as a gymnasium at night.
2. It is necessary that adequate electric light be provided, especially in the game and library room.
3. Mixed dancing classes are to be encouraged, but they must be carefully supervised so that both sexes may realize that the privilege is one that may be withdrawn from any person found to be unworthy.
4. In connection with the centers, one of the kindergarten rooms should be used at night as a "Mothers' Room."
5. The auditorium should be located on or below the street level, and be provided with movable furniture, to permit dancing, drills, pageants, and athletic exercises.
6. The auditorium platform should be sufficiently elevated that it may be used for little plays.
7. The waste place in the cellar should be utilized for the installation of bowling alleys.
8. One side wall of the playground should be boarded, so as to provide proper space for hand-ball courts.
9. In connection with the clubs, the cooking rooms of the day school should be used Friday and Saturday nights by

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mothers, who should receive instruction in plain cooking, bread making, and simple dietary preparations.

10. Sewing clubs should also be organized for women who will not attend the regular instruction of the evening schools.

11. In the less congested portions of the city, where it is not advisable to establish regular recreation centers, use can be made of some of the vacant rooms.

12. Where possible larger opportunity should be afforded for the development of glee clubs and choral singing.

13. Evening recreation centers should be furnished with baths so that after the vigorous physical exercise, there may be a chance to take a cool shower bath before venturing out into the night air.

14. In better neighborhoods, upon one or two evenings per month, there should be a "Fathers' Club," devoted to the discussion of civic and industrial and social topics, and especially to the great American problem of how to bring up a boy in a great city.

15. Once a week in the auditorium or assembly-hall, there should be an exhibition of moving pictures.

16. It is very necessary that measures be taken to continue the work of social and recreation centers throughout the whole year.

17. There is also to be desired a gradual extension of the use of the school auditoriums for the discussion of municipal problems.

Joseph Lee made the closing address—"The Use of Leisure." This will appear in a future number of *THE PLAYGROUND*.

"Euripides' play, the *Bacchal*, represents the king and people of Thebes driven mad by the god Bacchus because they have failed to receive him and have cast him into prison. The same thing is happening to-day. Surviving Puritanism has deprived us of the free expression of our spiritual nature, and nature denied its way has made us mad.

The result with us is the same as it was twenty-five centuries ago in ancient Greece.

NEW ENGLAND PLAYGROUND INSTITUTE

The god denied his natural utterances has made us mad. Our half hypnotic interest in prize-fights; the hysteria of our big football games, and our professional baseball are the typical results. They are the utterances of an unsatisfied longing to get back to nature.

People have a home-sick sort of feeling that these things, at least are expressive of original human instinct, and they turn to them with a sort of pathetic desire to get back home.

The same tendency is seen in the extraordinary and grotesque expenditures of our millionaires; in the futile steam yacht, a yacht on a business basis with the yachting part left out; in the agonized palaces—'A pastry cook's nightmare in stone and stucco' or the like; in the paying of several large fortunes for some celebrated picture, almost millions expended for a single example of someone else's play. It is seen in these and many other helpless monuments to the unknown God—in our whole frenzied attempt to buy sport and art, to purchase some expression by others of the native impulses which we have neglected in ourselves."

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